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J.N. Hostetter

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Evangelical VISITOR

August 17, 1964



Evangelists in the Brethren in Christ Church, Southern Rhodesia

EDITORIAL COMMENTS

Peter J. Dyck Attends Prague

THE THEME of this second All Christian Peace Assembly, "My Covenant is Life and Peace" (Mal. 2:5), was also the text of Dr. Martin Niemöller's sermon Sunday morning in the historic Bethlehem chapel where the reformer John Hus used to preach. Only 300 people could sit and about a thousand had to stand.

Pastor Niemöller pointed out that humanity walks on the edge of a precipice and that any moment can be the last. The words "Life and Peace" have new meaning for us in that situation, and the question of how we can discharge our responsibility as Christians becomes the number one concern for all of us.

While he preached, several youngsters with red kerchiefs had left the parades in which reportedly 100,000 children of the Young Pioneers (Communist youth organization) marched through the streets of Prague and wandered into the church, staring in wide-eyed amazement at the strange dress of Orthodox churchmen and wondering no doubt what the "show" was all about. But while the cameras of the more than 40 journalists clicked and lights flashed, the preacher who at one time had been commander of a U-boat and later inmate of a concentration camp because of his stand for Christ and the Church, went on to say that the covenant spoken of in Malachi and which had been between God and Levi had been broken, and it is by no means a foregone conclusion that we today can apply this covenant relationship to ourselves, assuming as a matter of fact that we have moved into Levi's position.

But apparently those responsible for planning the assembly and choosing the theme for the conference, he went on to say, were confident that today we Christians have stepped into the place of Levi and actually are God's partners in the covenant for life and peace. Certainly the Apostle Peter thought so too for he said, "You are a chosen race, a royal priesthood, a holy nation, God's own people" (I Peter 2:9a). And so, indeed, we are, for the express and specific purpose as also stated by the Apostle Peter "that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

In closing, Niemöller, who was ordained to the ministry 40 years ago, made it emphatically clear that although we look for unity and hope for agreement at this conference, the all-important and final question is not whether we who have come from many lands and churches are of one mind and agree among ourselves, but whether the Lord can approve of what we say and do. It is a question of obedience to Christ and keeping the covenant by which we are bound to Him. ▶

High Schoolers Need Help!

RELIGIOUS AND MORAL instruction in public schools is needed to reverse a weakening of the religious foundation of the American way of life, so says Gov. George Romney of Michigan.

The Michigan chief executive issued his views after he suggested to his son, a high school junior, that his classmates gather at the governor's residence for a teen-age party.

The son, according to Gov. Romney, said the crowd wanted to go where parents served liquor.

Gov. Romney, whose religion forbids smoking or drinking, promptly issued a statement saying "the decline in religious conviction, moral character and family life" comprise a greater threat to the American way of life than Communism or intercontinental ballistic missiles.

"We must reverse this trend with religious and moral teaching in public education," he asserted. "The United States is more a product of the Judeo-Christian concept than any other single factor. Citizens need to acknowledge this."

"American ideals are based upon religious foundations," he said. "Separation of church and state does not mean the state must prevent children from being taught the religious background of their country." ▶

SELVAR THE SEER SEZ,

THE SECOND COMMANDMENT tells us "the Lord will not hold him guiltless that taketh His name in vain." Do you think Moses understood the Lord correctly there on Mount Sinai when He gave him this directive to transfer to posterity? If

he did, and God hasn't changed His mind, what about the great multitude of men, who as soon as they step outside the church, light up a cigarette, start puffing, and almost invariably sooner or later with this incense there is mixed profanity. Does it matter?

It does matter if Moses heard correctly, and Jesus meant what He said when He said, "Swear not at all," and He mentions five things which He counted sacred. It is sacred terms men use so carelessly in swearing. This He reemphasizes according to Matthew's record (23:16-22). Jesus carefully clarifies the use of sacred terms in a profane way so that all who will read may know that "these cometh of evil (or the evil one)."

This is bad to be sure. We cannot expect good to come from the Evil One, or good to come to that one who follows the Evil One.

But someone has said, "Critical, uncharitable conversation among Christians is more reprehensible (and that's a 5-syllable jawbreaker) than foul profanity among those of the underworld. Criticism is searing—it burns and withers. No wonder James tells us, 'The tongue is a fire, a world of iniquity . . . It setteth on fire the course of nature; and it is set on fire of hell'" (3:6).

This, too, comes from the evil one.

Thinkest thou the Lord will not hold him guiltless who doeth this? ▶

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Living in Hope and Holiness

R. Donald Shafer

RECENTLY I have been impressed with a number of articles in the magazines I read. For example, in the January issue of *Christian Life* there was a feature written by Merrill Tenney on "What You Should Know About the Return of Christ." He states, "The hope of Christ's return is an answer to the frustrations of our day." Here is an emphasis on living in hope.

Or again, commenting on Billy Graham's visit to Princeton, a student, Peter Marshall, said in *Christianity Today*: "The church is built, not by man's hands, but by the power of Jesus Christ. God has called us not to make Christ relevant, but to be channels through whom God himself will make Christ relevant."

I suppose all of us are aware to some extent of the continuing emphasis on daily living with the Holy Spirit. There are Bible study and prayer groups springing up all over the country. These are suggestive to the church that there is much of the depth of the Christian life that we have not yet experienced.

Billy Graham says, "The apostles were witnesses to what they had seen and heard, but we haven't seen or heard very much sometimes." I am convinced that we in the local church, across the years have somehow short-circuited the power of God.

Too many, far too many, have been trying to be spiritual detectives and point out where we lost the power. Some say it was when we stopped having old fashioned revivals, or another will suggest it was when we got away from the practices of our early fathers, or we lost the power due to a change in leadership. O no! We lost the power when you and I stopped up the channel of God's love, grace, and power flowing

The writer serves as pastor of the Elizabethtown congregation, Pa., recently appointed to serve part time as Director of Sunday Schools.

through us by the power of the Holy Spirit.

In I Peter, chapter 1, verses 13-21, Peter urges to "living in hope and holiness."

He begins in verse 13: *Wherefore, gird up the loins of your mind, be sober.* Or, as the new English Bible renders it — "You must therefore, be like men stripped for action, perfectly self controlled."

This, when spelled out, verses 13-21, requires two things: that we live steadfastly in hope, and, we live sensitively in holiness. We are to treat the Christian life seriously, steadfastly, calm and collected in spirit.

LIVING IN HOPE

"Set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ" (R. S. V.).

Set your hope! Paul Rees amplifies it like this: Once for all, focus your hope unalterably, without doubting or desponding, upon the grace that is being brought to you at the revelation of Jesus Christ." Living steadfastly in hope has two perspectives: there is a progressive unfolding hope of the Christian in the life he now lives, in which Christ is daily revealed; also, the hope that looks ahead to the unveiling of the returning Lord. For Peter the words "hope," "grace," and "glory" had two dimensions at one time; potent meaning for the present and the future.

We make a mistake if we think the gayly gilded civilization of Rome, with all its poetry, art, and political science was lit with any great and abiding hopes. Nor is there any abiding hope in the advances and color of our civilization.

For the disciples of Jesus, His resurrection had removed despair and set aflame the unquenchable hope, expressed in the song —

*He is coming again, He is coming again,
The very same Jesus, rejected of men;
He is coming again, He is coming again
With power and great glory, He is coming again.*

Now says Peter, "hold this hope to the end." None of the versions or translations really do this justice. Commentator Selwyn suggests an idiom, "give yourself to this hope up to the hilt." There is no reservation, no holding back! Then we will never be shaken with pessimism. On the contrary we will know that beyond earth's farthest, dimmest horizon there is another whose bright circumference is never darkened by a setting sun.

LIVING IN HOLINESS

Now, may we give attention to Peter's second appeal. Live sensitively in holiness! Erdman rightly remarks that holiness is the supreme thought of verses 14-21. But what do we mean by holiness? The word "holiness" has sometimes been in bad company. I would ask you to put away any ideas you may have about "second blessing," "suppression," "eradication," "holiness movements," or any other concepts. Remove them to take a simple look at Peter's request to live sensitively in holiness. In these verses, we are reminded that by the grace of God, redeemed people are spoken of in three ways: redeemed people are those who have been set free, verse 18; redeemed people are likened to pilgrims, verse 17; and redeemed people are spoken of as children, verse 14.

Peter reminds us we are redeemed, ransomed people, set free from bondage. If we recall how Israel was rescued from Egypt we will see and understand Peter's meaning of being free.

Egypt was something to be redeemed from. The torture and servitude of overbearing taskmasters held them in tyrannical slavery.

We, like Israel, are in a prison cell, alienated from God. Ours may be the bondage of sinful living, the curse of mediocre standards in our way of life or a concept of life on the basis of false values. God alone can redeem us from such bondage.

Redemption from Egypt was accomplished by the blood. We have been redeemed "with the precious blood of Christ." This is still the unmatched price of the sinner's redemption. What we are redeemed from is something grim, what we are redeemed by is some-

thing glorious. We are redeemed to something God-like, namely, a holy life. So Peter calls us to live sensitively in holiness by being conscious of our deliverance from bondage.

Our being set free, delivered from the bondage of sin starts us on our way heavenward. Peter emphasizes this by a reference to our sojourn.

And if ye call on the father who without respect to persons, judgeth according to every man's work, pass the time of your sojourning here in fear.

We must be sensitive to the fact that we are strangers here. Peter is asking us, Do you really belong to the people of God? If you do you are pilgrims in exile, and the Homeland that beckons you speaks of that holiness which is begun here in order that you may be no stranger to the atmosphere of heaven.

Being a pilgrim is not the same as being a tramp. A tramp is aimless with no destination. A pilgrim knows where he is going. Moreover, our Father God is both a merciful and judging Father. This judging is immediate and impartial. While the great white throne judgment is a solemn thought, Peter here is speaking of the day by day judgments . . . our bad tempers, our worldly pursuits, the twinge of pride, all which we want to regard lightly but which God assesses and reproves. And let it be quickly added, only He can deliver us from these besetting sins.

This leads us to a third consideration as found in this portion of Peter's epistle.

As obedient children, do not be conformed to the passions of your former ignorance, but as He that hath called you is holy, be holy yourselves in all your conduct.

Consider the "children status" and the obligation arising therefrom. As obedient children or as the Greek renders it "children of obedience," we are to decisively shatter the pattern of living where man lives according to his lower desires and passions. And on the positive side we are to profoundly share in a pattern of living that is like our Father in Heaven. This new standard of living is nothing less than God Himself in shining stainless holiness. This raises many questions!

I was reared in a church that emphasized holiness but I never quite grasped all that it was supposed to mean. While in school, every time there was opportunity I would write a paper on some aspect of holiness. One thing I discovered, the Bible has much to say about holiness. Why so much about this in both the Old and the New Testaments?

It boils down to this summary by Paul Rees . . . "God is holy and the passion of His heart, held in poignant focus at Calvary, is the creation of children who will in fact be like Him." And we are to live sensitively to this fact that we are children of God with the obligation to obey our Father."

Readers of the book, *The Cost of Discipleship*, by the German martyr Dietrich Bonhoeffer, know that he felt Christendom had perverted its concept of grace and justification. He wrote, "We have perverted the doctrine of the justification of the sinner into the justification of the sin." As a consequence Bonhoeffer says we have been flooded and fouled with what he calls "cheap grace." And he is right. God is not in the business of justifying sin but in justifying the sinner to live as a child of God.

Of course it's many sided and neither you nor I can answer all the "hows" and "whens" about a holy Christian. It is a gift and it is growth. It means sin is cast out and yet the cleansed one is aware of unworthiness and short of perfection. It is the heritage of all the children of God and yet becomes effective only to those who bow and submit to the boundless vitality of the sanctifying spirit of God. It allows one to say all Christians are sanctified and yet permits one to pray, as did the apostle, "the God of peace may sanctify you holy."

It means we are saved from sinning not just in sinning. It does more than modify the carnal mind, it crucifies it. Paul Rees in describing the matter of being a holy Christian says, "God must be weary of our doctrinal involutions no less than our practical evasions . . . we doddering, defaulting, defeated Christians would be driven to our knees, driven to the cross, driven to Pentecost, if we took with passionate seriousness this inviolable claim of the Father, 'you shall be holy, for I am holy.'"

The man who wrote this letter wanted to be holy like Jesus but he lacked the power to do it. But the Peter of Pentecost was always linking the resurrection of Jesus with the adequate victory he possessed as a Spirit-filled man. It is only as we remember this that we are truly sensitive to our Saviour.

Our situation is not so different than that of those who first read this epistle of First Peter. The pagans of Rome had great visions of virtue, but they did not foresee or experience the victory of virtue. It was only the resurrection faith of surrendered Christians that filled and presently fills the gap between vision and victory.

Are you living in hope and holiness?

Peter asks us to live sensitively in holiness remembering that status-wise we are freed men, we are pilgrims, and we are children of obedience. Remember also to be sensitive to our conquering Saviour, Master over sin and destroyer of death, who will enable conduct to be brought into line with the holy purpose for which God has redeemed us.

Our identity with Christ should move us to responsibility, our calling should move us to Christian conduct and our privilege should thrust upon us the sense of Christian obligations. I am persuaded that if more of us were living in this hope and holiness of which Peter speaks, we would have greater use of the spiritual gifts. God's power would be unleashed in the local church.

Petty grievances, nasty attitudes, for these we must seek forgiveness and exercise a forgiving spirit. Debts of any kind must be settled by discussing them together as Christians. Grudges must go into the fountain filled with blood.

It's a great life, this business of living in hope and holiness! ▶

The Joy of Voluntary Service

Donna L. Zook

I AM NOT a trained teacher, nor am I an educational administrator. I am not a nurse, neither am I a secretary. To state it plainly, I have not come to Africa as a specialist in any field.

But since August 10, 1957, when I surrendered my life entirely to Jesus Christ, there has been within my heart, a deep desire to serve Him. As the songwriter has stated it

*Since Jesus gave all to redeem me
Since only through mercy I live
It now is my joy and my purpose
A whole-hearted service to give.*

This desire for service intensified, and my heart continually cried out, "Here am I, send me." Time went on, and I interpreted my being asked to come to

Africa as a direct leading of God. I never expected to serve in Africa, but I walked through this open door, into a world of opportunities.

I came as a Junior College graduate, having taken a general course of study. In retrospect, I realize that the subjects chosen then, are of benefit to me now. So, even though I am rather "unspecialized," I have found that there is work for me to do.

In the *Evangelical Visitor*, my name is listed as serving at Youngways Hostel, and this is my regular post of duty. However, there are times when I have been called upon to enlarge my activities beyond the walls of Youngways.

For instance, soon after I arrived in Africa, I went to Wanezi Mission to help in the Harvey home, Sister Harvey being in the hospital. While there, I was informed that Ruth Gettle and I would be spending a month at Phumula Mission. In the absence of the mission staff, we "greenies" went 130 miles out into the "bush," to live as the only "whites" for miles around. It was there that I learned to bake bread, care for kerosene refrigerators and "tilly" lamps, and to drive a car in sand deep enough to compare with snow.

It was on a driving excursion (returning from taking a patient 100 miles to the hospital) that Ruth, an African girl and I were stranded in the "bush," in the dark of night, with a car that failed to start, no matter how hard we tried.

Finally, as an "amateur mechanic," I looked under the hood, and discovered that the battery had been dislocated when the car was given a jolt by an unexpected bump. After having made necessary connections, we again went on our way, thankful for God's protection.

While yet in the States, I often wished that I could use my enjoyment of sewing in a way that would help others. Here in Africa, I have been given the privilege of using my needle to help missionaries who cannot find time in their busy schedule to sew, or who fail to find sewing one of their aptitudes. There have been alterations, dresses to make, and mending to do. Last year, I made several little dresses to be given to poor, cold, needy Africans here in Bulawayo. One little girl was so delighted with the pocket on one of them that she eagerly thrust her hand into it, not at all interested in removing it. Reward enough!

I was asked, soon after my arrival here, if I could drive a car. I was a bit hesitant in answering that I could, for I had no intention of learning to drive on the "wrong" side of the road, and becoming acquainted with the driving rules of a foreign country. But I



acquired a driver's license, and found sufficient courage to try. And really, it is quite handy at times! Oh, yes, I was unfortunate enough to be caught driving the wrong way on a one-way street. (But then, that can happen in the States, also!)

In addition to all these diverse experiences, there is a variety of tasks provided at Youngways. Sometimes I am "chief cook" for twenty-four, making necessary, large quantities of food. It is not worthwhile to make only one recipe of cookies; it must be doubled or even tripled. There are sandwiches to be made for consumption during "break time" at school. I have learned many new hints which make provision of food quick and simple.

There is mending to do, for the children have a way of ripping seams and tearing holes, which, I'm sure is characteristic. Buttons come off, and zippers must be replaced. And so, they are mended, until the next time they appear in the sewing room, awaiting another "operation."

If you would visit the Hostel in the afternoon, you would see the children sitting at the dining room tables. The smaller ones would be doing sums, writing sentences with their spelling words, and reading, while the older ones would be occupied with more difficult forms of Arithmetic, English, Geography, and History. This is where I can introduce you to another one of my tasks—supervision of "prep."

It is our responsibility to see that each child completes his or her preparations for the following day, and show our satisfaction of its completion by signing our initials. I have learned in this area also; the smaller ones have a strange way of doing Arithmetic called Cuisenaire, in which white and red equals green.

Sunday morning finds me in front of at least thirty pre-school and first grade African children, endeavoring to impart to them the Word of God. Many times I have to wonder how much they receive, considering their age, and the fact that I must speak through an interpreter. Then I realize that I must leave the results with God. These children have found a warm spot in my heart, and I enjoy this avenue of service very much.

Can you imagine this type of "unspecialized" voluntary service to be dull? It surely isn't! I have often had to thank God for this wonderful opportunity of using my faculties for Him. I have found a joy in full-time service heretofore unknown. I can never be the same after having spent this time in Africa.

No, it is not a money-making proposition, but it brings a satisfaction that money cannot possibly provide. This is a most rewarding experience and one that has enriched my life. Many times I have felt insufficient and unable for my tasks, but I have learned that, it is when I most keenly feel my incapacities, that Christ can prove to the greatest extent, His power within.

Though I have not been fortunate enough to finish a course of study, qualifying me for a special field, I can do these more menial tasks as unto the Lord, and with a heart full of joy. So whether I cook, mend, supervise "prep," read a bedtime story, clean and dust, or sew on a button, I can truly say that

*The service of Jesus true pleasure affords,
In Him there is joy without an alloy,
'Tis Heaven to trust Him and rest on His words
It pays to serve Jesus each day*

—Youngways Hostel, Bulawayo, S. Rhodesia, Africa

Meeting the Famine for God's Word

Erma Hare, Christian Literature Center, Saharsa (India)

AFTER THE communion service in the courtyard of a village home, a young communicant sought shelter under the narrow verandah roof. "How are you these days, Nathaniel?" I asked, as I sat down on the edge of the mud verandah. His response reflected discouragement: "Oh, just so-so, missahibji. I cannot work and it is so hard to provide for my family."

Seven years before, a Roman Catholic catechist in his village, he had become ill and had come to the Madhipura Christian Hospital. During months as a TB patient, there were many times of discouragement and depression. However, he was one of those fortunate ones who could read—when he had strength enough—Santali, Hindi, and a bit of English. There were days and weeks when he could do nothing else; he would read his Bible or New Testament and other available Christian literature.

He grasped something of what the Lord had for him beyond what he had yet experienced and made public profession of walking in new light. At times when well enough he helped to teach others. He finished at least two Bible correspondence courses during his illness.

His disease was arrested but he was still unable to work because of a damaged heart. Within the last year he had done what he could as a lay worker in nearby villages. Especially he ministered to the scattered Christians in that area.



Nathaniel Hembrom and son Prabhu Das — at morning tea time in village courtyard.

(Note: Six days after this contact Nathaniel went to meet his Lord, from the Madhipura Christian Hospital. Pray for his family—a wife and six children, the twins less than two years old.)

"I FOUND WHAT I WANTED"

SAHARSA is a district headquarters and the official and government employee census is constantly changing and increasing.

Among the new people in 1963 came a young Nepalese to serve as a trainer in the National Cadet Corps. He



Christian Literature Center workers coming from the Center after morning hours: Bijai Bishwas (left) is coming to Missions Office to take the mail to the post office; Rev. S. Rai, to work in the Missions Office; and Mr. Topno is on his way home. His wife has just left for the Mission School, where she teaches sixth grade. There are three small children at home.

The Saharsa church is in the background; the Literature Center, to the far right among the mango trees.

enjoyed reading and soon found his way to the Christian Literature Center. He became a member of the lending library, and on one of his first visits said, "Please give me books about Christ and Christianity."

The first seed had been planted in earlier contacts with Christians. An invitation to church services was accepted and he became a regular attendant. He was counselled by the library attendant and the pastor of the church. He knew Nepali and Hindi and, being eager to learn English, he bought an English Bible.

The candidates for baptism were being taught in Hindi and were using Hindi Bibles. Shadur borrowed one from the library. When advised that he should have his own so that he could mark it, he visited the book shop again and procured one. Many references were marked in it as Bible doctrine and Christian practices were studied. He was an eager, inquiring student. On Easter Sunday this year he was baptized—after giving a clear testimony to having found in Christ what he had traveled far and searched long to find in Hindu shrines and holy places.

THESE MEN COULD READ; and they had God's Word and Christian literature, in which they found new life, strength, and encouragement for times of weakness and discouragement; they found freedom and peace in place of bondage and endless searchings. But what about those who cannot read? Or those who have no Scriptures? In Bihar today there is one literate person in every six people. But there is only one Bible or Scripture portion for each 60 literates in the state. The over-all average for India is one for every twenty literates.

BUT THE LORD has provided a way to reach some of these illiterates and have-nots.

By means of a tape recorder the best of Indian Christian music and the Christian message in the vernacular can be sent out over the air. People on the road stopped to listen. A Hindu doctor some distance away heard, listened, and inquired: "From where is such excellent music coming?" Two clerks and a mission servant at the railway station listened; it was as clear as though right in the same room.

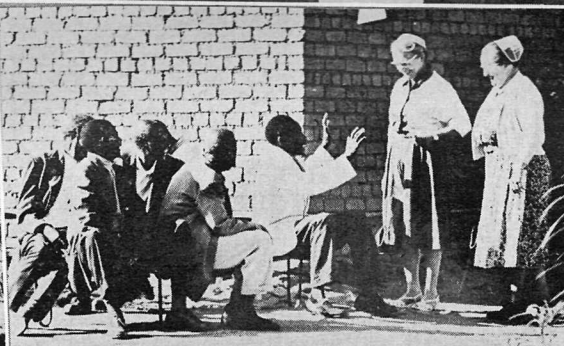
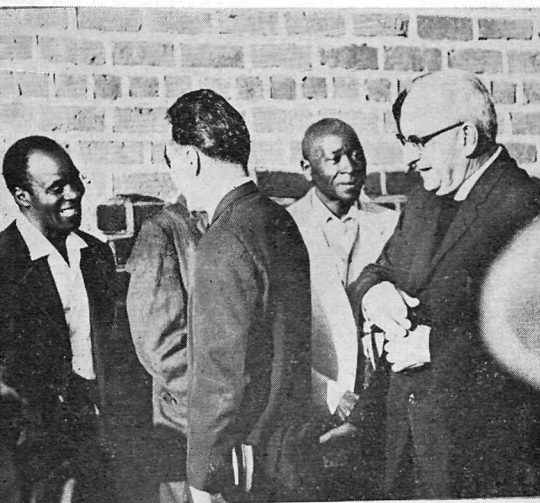
The quality and content compelled them to listen! These were the testimonies that came back after the first two evenings of using the tape recorder and PA system.

Those tapes had to be returned to the FEBC studio in Delhi. But others are on order. This will become a regular part of the Christian Literature Center ministry when a schedule is established for receiving tapes on loan and certain tapes of music and messages to be put on our own tapes.

The illiterate hear. The literate but disinterested hear. Those who have no scripture hear.

Plead with us the promise given through Isaiah:

"... my word ... shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." ▶



MORE SCENES FROM MACHA (N. RHODESIAN CONFERENCE)

(UPPER LEFT) Visitors from America greeting African Christians. (UPPER CENTER) John Moono, Manager of Schools, checks translation of a message for Rev. Frank Kipe. (UPPER RIGHT) Mary Heisey helps new missionary Shirley Heisey with Tonga. Both are on the Macha Mission Hospital staff. (LOWER LEFT) Snack Bar — African style. Proceeds from sales went to the Macha Church Building Fund. (LOWER CENTER) Missionaries Hunt and Kettering talk with senior evangelists and church workers. (LOWER RIGHT) Fannie Longenecker, of David Livingstone Teacher Training College, visits with old friends.

WORLD MISSIONS OFFICE NEWS

NICARAGUA STUDIES CONTINUING

Studies exploratory to the founding of a mission in Nicaragua are being continued. The Board has authorized on-the-spot investigations by the Howard Wolgemuths—probably in the late Fall. If and when a mission is opened there, the churches are to be formed and established on strictly indigenous lines.

OBSOLETE!

Liaison man between the autonomous churches in Africa and the World Missions Board will be known hereafter as the *Field Chairman*, the role of superintendent no longer being necessary.

TO DO PART-TIME TEACHING

The boys at the Christian Academy of

Japan (CAJ) did not like being sent to the study hall while the girls had their homemaking classes! Then the heads of the school learned of John Graybill's skill and experience in Industrial Arts; and since his children attend the school they made an urgent request.

Both the United Christian Mission Board and the BCWM Board, together with the missionaries involved, were reluctant to invade the schedule of the one in charge of our evangelistic and Christian nurture program in Tokyo; but all felt the force of obligation and opportunity on the side of the Academy also. A maximum of six hours teaching per week for one year has been approved, with the hope that it might be possible to secure other teaching personnel by the beginning of the second year.

Another opportunity for a dedicated and skilled teacher! Another finger pointing to the need for Christian young people to prepare for service in a needy world! *Can you quit school before* you have prepared yourself to serve in the highest service possible for you?

TO ACCEPT SHORT-TERM GOVERNMENT APPOINTMENT

Dr. Alvan Thuma has been authorized to accept a short-term appointment as a Government Medical Officer under the Northern Rhodesia Ministry of Health, at the expiration of his missionary term.

This will enable the children to finish their year of school in Bulawayo and also provide opportunity to demonstrate service and witness for Christ under non-mission circumstances.

TO SAIL IN SEPTEMBER

Steamship transportation for Rev. and Mrs. James Cober (pictured in the *June Look*), New York to Bombay, has been booked on a steamer of the Isthmian Line, to sail on or about September 7.

Crusaders

"See How It Is with Sugiyama San!"

Mrs. Doyle Book, Missionary to Japan

ONE NIGHT some months ago Miss Sugiyama came to talk. We talked at length about her problem. One of my heaviest prayer burdens has been for Christian husbands for these fine Christian young women.

She told me very frankly that it was no problem to her. She was ready to be unmarried for Jesus' sake until the Lord should provide a Christian husband. And if He did not see fit to provide one, she was not unhappy to remain single. But she felt embarrassed to face the non-Christian parents of other young ladies or to witness to them of Jesus Christ. She knew what these parents would say: "See, if you become a Christian, there will be no husband for you. See how it is with Sugiyama San!"

In Japan, where marriage is still largely a parental responsibility, it is considered somewhat disgraceful for a perfectly healthy and intelligent girl not to be able to get married. This is the very point on which most young girls have trouble with their families when they want to be baptized.

Sugiyama San and I discussed the matter from all angles. We decided to pray together that God would prove Himself to this community by furnishing Christian husbands for the younger girls in the Nagato church. Even then, we were not praying for a husband for Sugiyama San. We were praying that God would correct this false impression of His church — a place where young women forever stayed single. Miss Sugiyama was already past the usual age for marriage, and our prayer was for the younger girls who were facing the conflict of their Christian testimony and their desire for marriage.

Months passed and we did not mention the subject to each other again. I prayed about it as it came to my mind, and I am sure she did the same.

Then word came of a Christian young man whose Christian parents were connected with the Kyodan church. A meeting had been arranged between him and a non-Christian girl of our community. But the mother was not impressed

with the girl. She happened to mention this to me, and I shared with her my concern that our young Christians marry Christians. She had never thought about it that way before. So I gave her pictures of the girls of our church. She was much impressed with one of them, and I felt a surge of hope that God was indeed answering our prayers. But the young man was taken with the non-Christian girl he had met and could not forget her.

I was crestfallen, but we continued to pray.

More weeks passed. Then, during spring vacation, a telegram and a letter came to Sugiyama San. She was asked to come to Tokyo for a *miai*, a meeting of two young people to decide whether they are interested in marriage. With little comment, Sugiyama San left for Tokyo, asking that we should pray and requesting that I take her Sunday school class for two Sundays.

On her return Miss Sugiyama told of her experiences. The young man was in his early thirties, the oldest of six boys. He is a third-generation Japanese Christian — Episcopal. His father, now deceased, had not allowed any of his children to be baptized until they had reached a genuine faith personally, so the son is a Christian by choice and belief.

Sugiyama San said the family spirit was lovely. It was her first experience in a Japanese Christian family circle. Both her parents are dead, and of all her family she is the only Christian. Just being a part of that Christian family circle for a few days in Tokyo was unforgettable for her.

And Mr. Homma is a very desirable young man. He is an English teacher

and is very proficient in English. His family is not poor. He was born in New York City, where his father was in the export-import business. Miss Sugiyama had met him for the first time during those few days of spring vacation. They had decided to be married. Now she had returned to the country to prepare for a formal engagement announcement and presentation of Mr. Homma to her family.

There was no doubt in my mind that this was the beginning of the Lord's answer to our prayers begun last winter. He began to answer by doing what we had not even thought to ask. We supposed—without spelling it out in so many words—that that was too much to ask: to find a husband for a girl who was almost thirty — a Christian husband.

Mr. Homma arrived on a Monday morning of the next vacation period. We took him to our house to wait until everything was ready for the engagement service.

We had come to Japan not knowing how really Christian an engagement ceremony could be. We who had grown up in a Christian society had never seen a Christian engagement ceremony! Sugiyama San asked Doyle to conduct the service. Fortunately there was in the pastor's manual which I had given him for his birthday a service which we could follow.

It was lovely and memorable. There sat Sugiyama San's family—not one of them the least interested in things Christian. There was the crabby old uncle, head of the clan, who thinks that everything must be done just as it has for hundreds of years and who bears no extra love for his niece who has broken the pattern. Next in line came the older sister, married to the oldest son of a Buddhist priest. Then the other sisters and their husbands, mainly interested in the material things of life.

On the other side sat Mr. Niwa, the Christian college teacher; Mr. Homma, the Christian young man who was being introduced to this formidable family; Doyle and I, who had come to Japan with the Christian message; and Miss Matsuura, the close Christian friend of Miss Sugiyama who has a call to be a missionary to Southeast Asia.

Two completely different worlds coming together! And all because of the miracle of faith that transformed one slight girl and gave Sugiyama San courage to brave her family's displeasure to become a Christian.

It was a scene so charged with depth and feeling that I shall never be able to erase it from my experience—nor would I. In that moment I felt the wonderful working of the Spirit of God—so quiet



"See how it is with Sugiyama San" — and Mr. Homma.

and hidden that on the surface it seems the Church is weak and helpless, but like the delicate blade of grass, infused with a power that can split the rocks to raise a flower head.

A rock had been split here indeed, a rock of centuries of indifference to the Creator-God, split by the redeeming faith of one young girl changed by the power of God into a believer, a follower of Jesus Christ. It is a hallowed thing, this quiet, persistent, unflagging work of the Spirit of God. And it will not stop here, but go on and on as long as time lasts.

Thursday of that week we moved the church meeting to our house so Mr. Homma and the church people could meet. Everyone rejoiced with Sugiyama San. And it was a testimony to the younger girls. Here was someone they knew, someone they had confidence in. She had not yielded to family pressures and married a non-Christian. And God had not forgotten. He had rewarded her faith by giving her that for which she had not even asked. For some of them there had been offers of marriage already that would not have pleased God. More than any words that we might say, seeing what God did will help them in their hour of temptation.

God has vindicated Himself here in Nagato. People may yet say, "See how it is with Sugiyama San!" but they cannot help but add, "These Christian girls marry later, but they marry well."

—BCWM Office

QUESTION, PLEASE!

1. Does the Missions Office forward personal gifts to missionaries at any time throughout the year, or only at Christmas time?

The Missions Office is glad to accommodate by forwarding gifts given at any time during the year. However, please note this: Notice of gifts received for forwarding is sent to the field monthly; funds only at the end of the quarter.

2. Is there any advantage in sending through the World Missions Office?

Yes. In some cases the exchange rate through our Office is definitely advantageous; that is, the recipient receives more foreign money than if you sent it direct. Also, we send all funds by registered airmail, which is much safer than ordinary mail. This year a number of personal checks were stolen from ordinary mail and cashed by forgery, resulting in total loss. For example, some checks designated for missionaries in India, were cashed in Australia. *If you send money or checks direct, be sure to register the letter and tell the missionary in another letter about what time he can expect the money or checks you have sent.*

Meet the Overseas Christians

Mbundani Dube

FOR OVER twenty-six years Mbundani Dube has been pastoring and teaching at Silozwe which is not far from the world-famous grave of Cecil Rhodes.

Each morning he walks the short distance from his little home to the little school where heavily scented syringa trees crowd against each other to make a fence for the school yard.

The years have seen a family of six children grow up around Mr. Dube. Not always have these children brought honor to their father's name, yet he serves on in patience and uprightness.

In the picture he chats with retired overseer N. Dlodlo (right). The two



men attended school together as boys at Matopo Mission.

Pray for Mbundani Dube that his faithful life may yet speak to his family and to the community he serves.

G. H.

"The Gospel . . . the Power of God Unto Salvation"

A ROUND SEVEN years ago when Doyle was still in I-W in Japan he came regularly to the high schools here in Nagato to work with the English club students. Among those students was a senior boy who had come to Hagi once or twice to visit. Then he graduated and we had lost all contact.

But two weeks ago Doyle met him on the streets of Nagato, home on vacation from medical college in Nagasaki, Kyushu (where the second atom bomb was dropped). The day before he left again for Nagasaki he came to our house to say goodbye. In the course of conversation he said he has a Christian friend in university. One day this friend said to him as they were talking about life and its problems, "You know, you ought to be reading the Bible." As a result, he started and has been reading the New Testament for a long time, he said.

"What do you think of Jesus Christ?" Doyle asked.

"I believe He is the Son of God," he said simply.

"Well, then, have you assurance of salvation?"

"No." So Doyle opened the Word and, as best he could, explained the meaning of the Cross and why Jesus came. Then in a simple prayer, Mr. Hakuno received Jesus Christ. He ex-

pressed no doubts about miracles, no inability to see himself as sinful and needing a Saviour. He had never been to church and never seen a hymnal, but he had been reading the Word and believing it. His heart was prepared and Christ entered in.

Two days later a post card arrived from Nagasaki: "My heart is so happy because Jesus is with me every day."

He is far away; we cannot help him as he begins the Christian walk. We feel very jealous for him that he find a believers' church, that he grow in faith. Pray for this new-born Christian in an unbelieving university.

Thelma Book

Note: Months later, home again at New Year's time, this young man gave a victorious testimony to Christ's presence and power in his life, we note in a letter from the Books. mck

Cover Picture

Standing: Peter Ndlovu, Joel Moyo, Feya Moyo, Mdinwa Kumalo (blind), Masotsha Sibanda, Ntekelo Ndlovu, Mtshazo Nkala.

Seated: Mlobeki Moyo, Cita Moyo, Masotsha Dube (recently deceased — "a victorious death"), Delelani Moyo, Josiah Ncube (blind), Ngwanyana Ncube.

Not on picture: Ngula Moyo and Philip Mpofu, unable to attend meeting.

You Thought? . . .

YOU THOUGHT that the building at 958 Bedford Avenue in Brooklyn was purchased for ten thousand dollars? So far, you thought right.

On March 6, 1964, Bishop H. A. Ginder and Isaac Kanode, representing the Board for Home Missions and Extension, with Paul Hill, Harold Bowers, and Roy Mann met the real estate broker in Brooklyn, New York, to negotiate the transfer of this property (including an adjacent vacant lot) to ownership of the Brethren in Christ Church.

But if you think ten thousand dollars is all it cost, you think wrong. Planning, ingenuity, hard work — dirty work, brawn and sweat have been adding up for months. Almost all the plumbing and electric wiring had to be removed. Wall paper had to be soaked loose, plastering refinished, woodwork and walls scoured, floors scrubbed, dilapidated fireplaces torn out, etc., etc., before the rewarding, creative part of renovation could begin. Four floors, 20 x 90 feet,

a "grotesque old building" — how would you like to begin reconditioning it?

Small wonder that Harold and Kathy Bowers felt they stood before an "unpassable mountain." And small wonder they cannot find words full enough of praise and gratitude to the willing workers who have come in to help. Some, for only a day or two; some, weeks on end. But all with a right good will and with regret that they could not stay longer. One family with only a week's vacation in the year, gave it entirely to this urgent, lowly task.

The Brooklyn pastor and his wife would have liked to mention these workers individually in this column, recounting the specific contribution of each one and the personal sacrifices involved. Although space forbids, they will long be saying from their hearts, "Thank you; and thank you again!"

As incentive, two local teenagers received reduced rates to Brookhaven Camp.

By May 17 the Chapel was sufficiently conditioned so that the congregation could move from nearby rented quarters. The first week in June the Bowers family moved in, but not saying how far from finished was their apartment.

* Perhaps you think now the job must be about finished. Let me quote the "Please!" paragraph which follows pages of heartfelt "Praise" expressed by the Brooklyn pastor:

There is still unbelievably much to be done. More workers are needed—now! Send us your retired couples, your mission-minded young men—those with or without experience. Come—now—with willing hands and open hearts, but come!

Isaac Kanode, Executive Secretary of the Board, says: "It is *hoped* that the building can be completed and dedicated on October 11th."

The monetary expense of this renovation and remodeling is being met currently by the Revolving Loan Fund of the Women's Missionary Prayer Circle. You will recall that the same fund was used to remodel Fellowship Chapel in the Bronx, New York.

May the Lord open hearts in response to this appeal for manual assistance on the mission's new and permanent home in Brooklyn. The reward will be soul enrichment, beyond anticipation.

And pray earnestly, now, for the Brooklyn work. This very neighborhood is in the news. ▶

Far Across the Continent

DEDICATION OF THE Massey Place church at Saskatoon, Saskatchewan, was reported about one year ago. The following items from a recent report of the pastor Ronald Lofthouse, show that this work thrives, and remind us to pray.

▶ Increase in attendance at morning worship is partially inspired by the Junior Choir. Evening worship is also up, by twenty per cent.

▶ Summer children's camp at Pike Lake, July 20-25.

▶ After a Sunday morning message on "The Cost of Discipleship," a wife stopped at the door, and with deep emotion, said: "The message was just what I needed." Pray for her.

▶ An officer and his wife, one of the first families to move into our area, recently began sending their three little girls to Sunday school. Yet it seemed we never could get next to them, until one evening I stopped at their home and found the father working in the garden. We chatted, and then he invited me into the house where we talked together for more than an hour. This has been a break through for the Lord. Pray that God will give us the desire of our hearts,

in seeing this family come to a personal knowledge of Jesus Christ.

▶ Another evening we were invited to the home of a young man in public life for lunch with a political candidate and other of their friends and neighbours. This brings us closer to needy hearts.

▶ I enjoy working in a community "where you know the people and they know you." ▶



Massey Place Parsonage, Saskatoon, Sask., Canada.

Meet the Snyder Family

(Continued from page twelve)

self is clever and that Christ is mighty to save."

Following two years of service as pastor at Abilene, Kansas, Brother Snyder is now in his tenth year with the congregation at Carlisle, Pa. His ministry to the general Church is expressed in service through the Board of Christian Education. Active in the Commission on Youth, he has been one of the key leaders in the National Quiz programs of the church. He is active in inter-church and community activities in Carlisle.

He, with his wife, the former Esther Dourte and their three children, Robert, Barbara and Sue, enjoy a happy family life. Good books and magazines are the extravagances of their home.

We trust the fruitfulness of their ministry will continue many years as opportunity affords and divine grace makes possible effective service.

E. J. Swalm

Evangelical Visitor

Families Are for Fun

Don and Doris Mainprize

DAD, how about hitting me some flies and grounders? Please?" Jimmy looked hopefully at his father in the doorway.

"I'd like to, Son, but your mother and I are visiting the Emersons tonight and I don't have time."

With this brief explanation Father shut the door. Jimmy kicked his bat and a tear trickled down his cheek. This was the fourth evening in a row that Dad had been too busy to spend a few minutes playing catch.

Suddenly Jimmy felt like an outsider shut out of house and home. Well, Freddie's gang isn't too busy, he thought. Dad doesn't like them 'cause they swear and smoke, but a fella has to have someone to play with.

So off Jimmy went up the alley to find the gang! The wrong gang.

Now Jimmy's not real, but his problem is. He represents thousands of young fellows and girls whose parents are so wrapped up in others things they seldom spend time playing with their own children!

One religious magazine recently stated that the average American father spends less than seven minutes a day playing with his children.

Many fathers — Christians included — simply don't take the time. They visit, they bowl, they attend meetings and they pray, but they don't have time to build solid companionships with their children.

Parents, young people and children are losing the sense of family unity, loyalty and security that characterized the American home less than a century ago. Cars, clubs and countless other activities have united to make the home a stopping off place between meetings, dates, and what have you. Home is simply a glorified parking lot and filling station.

It's surprising how early this pattern can start in a home. One day we asked our six-year-old why he wanted to go to the neighbors all the time. In plain child's language he told us, "Oh, we never have any fun at home."

From that day on we've worked to make our home a happier place where our children *want* to be. We try day by day to build Christian "togetherness" into our home life. We feel God is blessing our efforts.

Our "family" commandment is: "as often as possible we will do things together." This may mean table tennis, planning the budget, washing the dishes, worshiping. It doesn't work under all conditions, of course, or at all times. But our rule says, "as often as possible." It is the over-the-years-effect that is important.

The more often we join hands, we've discovered, the greater the smoothness, calm and warmth that makes life in our home a joy. Not only does this encourage family harmony, but it also gives us a chance to teach some valuable lessons.

Take planning the budget for example. At a recent family council the subject of having pets arose. All the children wanted one. Since nine-year-old Danny is the children's spokesman, it was he who proudly reported, "We want a pony!"

We were somewhat taken aback, knowing we couldn't afford a pony, much less feed and shelter it. But we didn't tell them this. We decided to let the children come to their own conclusions. To help them, we asked a few basic questions: Where will the pony sleep in the winter? What will he eat? Who'll pay for him?

After much discussion we all voted against buying a pony. For one thing, he'd have to sleep out in the cold (we have no barn). There would be numerous chores; they all thought they had enough chores already. And to top it all off, having a pony would cost more a week than all their allowances put together.

Danny, our dramatist, fell completely off his chair when he learned a pony would cost at least three thousand pennies!

We think they learned a bit about money and how to spend it.

Or let's consider games as an avenue to family unity. Educators have realized for years the value of recreation as a teaching medium. Yet I wonder if many Christian parents have not failed to use this tool in their own homes. It's a built-in opportunity for encouraging family unity and showing children the need for discipline, fair play and honesty.

A typical evening at our house may find us in a game of Ping-Pong, badminton and checkers or hotly engaged in an elimination series of table hockey.

The children also like "pretend" games. My wife and I were part of a "pretend" game just the other night. Again we used this opportunity to teach another lesson. Debby played the mother and Danny the daddy. You guessed it—the wife and I were their "children."

In our game it was bedtime and they were trying to get us to sleep. Debby claimed they were tired and had lots of work to do the next day. We acted stubborn—as they do at times; and we silently asked God to instruct them by our poor examples.

After some minutes of our bickering and snickering, little Debby stepped over to our bedroom door and snapped, "If you don't settle down, I'll have to come in there with a switch!"

At this point we obeyed, and our game was over. We believe this pretending episode helped reduce the bedtime war cry far more effectively than an hour of lecturing.

Children like to use their imaginations. Our little three-year-old Susan has been "Mrs. Jones" at the table now for over a week.

The other day, with a half-empty plate of food before her, "Mrs. Jones" announced, "I'm not hungry."

"But, Mrs. Jones," I said with firmness and sincerity, "our little Susan almost always cleans up her plate. I think she'd be unhappy if she thought you didn't enjoy your meal with us."

With a broad grin that said she was thoroughly enjoying our game, she answered, "All right, Mr. Mainprize," and returned to her food with a new-found appetite.

Again we got the point across.

When families work together, it also builds unity.

It's amazing how soon those dinner dishes disappear with ten hands on the job. The work goes even faster if we're playing "Twenty Questions" (using Bible personalities), or singing gospel choruses in unison (even if off tune a mile).

The children love to wash and wipe the dishes if Daddy will tell them a "made-up" story. On other occasions we hurry though being careful to do a good job so we can all gather around Mother in the living room to hear another chapter of an exciting Christian story or biography.

Living together under the same roof does not make a home. Families must plan to be together, play together, work together, pray together. Because our children know that "families are for fun," our home has been a happier place — where the children want to be.

—Used by permission of *Moody Monthly*.

PREACHERS

The Pastor's Wife Influencing the Pastor's Life

Part II

Mrs. Roy J. Peterman

DID YOU ever wish for the opportunity of taking a course on being the ideal pastor's wife? Most pastor's wives come to the parsonage without any formal training in their husband's profession; nevertheless, it is true that a successful minister's wife just fits in, adapting and putting to use whatever training and experience she has had.

1. One way in which the pastor's wife uses her good sense and native ability is in demonstrating her *love* and *loyalty* for her husband. Perhaps there is a truth we often miss in the Apostle Paul's reminder, "Now there remaineth faith, hope, love—but the greatest of these is love."

A good wife helps her husband much by showing complete confidence in him, and we might think of this as faith. Our hope for a successful ministry is demonstrated in our readiness to give constructive criticism, and helpful suggestions. But important as faith and hope are, remember that love is still the greatest influence toward a fruitful ministry. To make it very practical, we must stand by our husband in every circumstance, certainly not discussing his faults in public or ridiculing his mistakes at home—for how then could he hold up his head among men?

As pastors' wives we must not be competing with our husbands for the limelight or seeking our own way behind the scenes. This creates division in the family and people sense it. In his description of a good wife, Solomon says, "Her husband is known in the gates, where he sits among the elders of the land." The husband is to have his *position* in the gates and his wife is to have her *reputation* there. Our love for our husbands and for God will cause us to be submissive, as in I Peter 3:1, deferring to his final judgment even when we feel our own is better. We will seek to build him up and turn the eyes of the community toward him, whether we are naturally the more aggressive or quiet type — for this is God's order.

2. In demonstrating our *love* and *loyalty* for our people we will PRACTICE

THE ART OF APPLIED APPRECIATION. Our love and loyalty needs to be apparent in our relationship with our husband's parishioners.

"Why is it that he has such a power over people?" was asked with regard to a prominent pastor. "Because he puts his arms around the whole congregation and no one feels left out," was the reply. We must seek ways to show our parishioners that they are important to us as friends, as well as expressing our concern for their spiritual growth.

One way to do this is to show sincere appreciation for the many gracious and kind things that are done for the typical pastor's family. Whatever it be, whether it be a beautiful bouquet, or a bag of cucumbers from the garden, it is worthy of genuine appreciation. Not even the smallest gift is to be overlooked or held lightly. Have you found the delight of expressing such appreciation directly, or by phone or thank-you note? Let them know how much you value the kind thought that prompted the remembrance.

Special events among your church families should also be recognized. New babies should be announced and wel-

comed; cards may be sent. Couples married by your husband will greatly appreciate your remembering them on recurring anniversaries.

Children enjoy receiving a birthday card on their birthday. Personally, I have found sending birthday cards to the children a practice well worth its cost. It takes very little time to write out cards for the month, marked with mailing date, and signed, "Pastor and Mrs. . . ." but it conveys a pastor's interest and builds rapport with the child which pays off in warm and rewarding personal friendships.

I'm sure it's true that the more sincere appreciation is expressed, the more mutual confidence grows. ►

MEET THE PAUL L. SNYDER FAMILY

PAUL L. SNYDER was born at Elizabethtown, Pa. After completing high school he recognized that God was calling him to the Christian ministry.

He took his college work at Messiah and Elizabethtown. His studies in Seminary were pursued at Princeton and Gettysburg. Brother Snyder considers a call to the Christian ministry to be a sacred and awesome responsibility. As something of a personal check in his own life, he carries in the front of his Bible a quote found in the vestry of a church in Scotland.

"No man can bear witness to Christ and to himself at the same time. No man can give the impression that he him-
(Continued on page ten)



This is the second article in a series of three on "The Pastor's Wife," prepared for this page.—Feature Editor

CHURCH NEWS

BULLETIN-BITS

An ordination service is scheduled for associate pastor, John Arthur Byers, Upland, California, Sunday evening, September 13.

Eldon Wingerd will be installed as pastor at Sunnymead, California, September 6.

Sherkston, Ontario, is planning a Youth Retreat at Sweets Corners, September 25-27. Walter Winger and E. J. Swalm will be guest speakers.

Port Colborne, Ontario, and Sherkston, Ontario, are uniting for a Galilean service at Rameys Bend by the Welland Canal near Port Colborne, Sunday evening, August 30. Pastor Walter Winger will speak the message.

Dorothy Kniesly spoke concerning mission work at the Life Line Mission, San Francisco, at Pleasant Hill, Ohio, Tuesday evening, August 5.

Jesse Lady is serving as interim pastor at Chino, California. Pastor Jacob Stern Jr. is ill. We wish and pray for his speedy recovery.

Kindersley, Saskatchewan, reports an enrollment of 86 for their summer Bible school.

Eldon Stickley, Saskatoon, Saskatchewan arrived home from a period of MDS service in Alaska, June 18.

Bruce Urey has accepted a call from the Martinsburg congregation, Pa., to serve as pastor. Installation is scheduled for August 16.

In honor of 37 years of devoted pastoral service, the Springhope congregation, Pa., featured a farewell service for Pastor Jesse Oldham, Tuesday evening, July 28. Milford Brubaker is scheduled to take over the pastorate about September 1.

Pastor Paul Martin, Jr., Hanover, Pa., conducted tent services for the Pleasant Valley congregation, August 10-26. Adam Hornberger serves as pastor of the Pleasant Valley congregation.

A Cornerstone Laying service for the new Mechanicsburg church, Pa., is planned for Sunday morning, August 16.

Missionary Edith Miller, on furlough from Africa, spoke for the WMPC meeting at the Village Church, Nappanee, Indiana, Thursday evening, July 30.

Dr. Dwight Ferguson speaking at a Prophecy Conference, Cross Roads, Pa., July 8-10 said: "The Church is never witnessing or testifying in prayer meeting. We are living bits of fire wherever we go."

An attendance of 210 gathered for the annual Galilean service of the Chambersburg congregation, Sunday evening, July 26. The service was held by a pond at the home of Mrs. Alta Gayman.

The Chambersburg, Pa., church bulletin reports the mission mindedness of the late Jacob Hocks. In their will they left \$18,504.40 to World Missions and \$9,250.20 to Home Missions and Extension. A good example of Christian stewardship.

Nelson Poe, a returned I-W, spoke of his work with the Navajo Indians at Chambersburg, Pa., Sunday evening, July 19.

Harry Hock concluded Gospel tent services near Belleville, Pa., Sunday, July 26.

A child dedication service for two was held at Pleasant Hill, Ohio, Sunday morning, July 19.

Henry Ginder and the Vernon Martin family were guests for the Youth Conference held at Lamar, Pa., July 25-26. The congregations of Centre, Clinton and Lycoming Counties sponsored the Conference.

Mahlon Fry, Conoy congregation, Pa., was guest speaker for a Father-Son night of the Hollowell Men's Fellowship Tuesday evening, July 28. The get-together was held on the Chester Sollenberger farm.

Manor congregation, Pa., approved a building program by 79% vote.

Arthur Brubaker, former pastor at Master-sonville, Pa., has accepted a call to pastor the Farris Mines congregation, Va. He will assume the pastorate later this summer.

Brother and Sister Mike Engle, Thomas, Oklahoma, have gone to Montoursville, Pa., to serve in the building of a new church. Groundbreaking was planned for August 13.

Pastor David Wenger and wife, Union Grove congregation, Indiana, made an unexpected trip to Pennsylvania the last week in July. Brother Wenger's brother-in-law, Bishop William Strong of Slate Hill Mennonite Church near Mechanicsburg, Pa., passed away.

The Builders Class of the Centerville Sunday School, Pa., sponsored the Pennsylvania Gospel Band at the Landisville camp grounds, Sunday afternoon, August 2.

Twelve children were dedicated to the Lord in the morning worship service at Palmyra, Pa., Sunday, August 2.

Lancaster, Pa., is planning an installation service for the incoming pastor, Rev. and Mrs. Charles Lenker and family, Sunday, August 23. Following the evening service there will be a welcoming program at the church sponsored by the Christian Home Builders Class.

Rev. Orion Rhodes, evangelist for the Lancaster Crusade for Christ, a County wide crusade, spoke for the Men's Fellowship of the Lancaster congregation, Sunday afternoon, August 9.

CHAMBERSBURG, PA.

The congregation sponsored a Silver Wedding Anniversary surprise celebration for former members of the congregation, Rev. and Mrs. Avery Heisey, Life Line Mission, San Francisco, California. The celebration was held in the Berean Center, Roxbury Campgrounds.

Bishop Charlie Byers, pastor of the Chambersburg congregation when the Heiseys resided here, was master of ceremonies. Music, short talks and presentations were featured in the program.

The officiating minister at their wedding, Graybill Wolgemuth, spoke concerning the wedding day; Paul McBeth recalled their early days of church activity; Glen Gayman, Sunday school superintendent, recalled their activities in association with the Chambersburg congregation and a diary reminiscence was given by Mrs. Myers Young and Mrs. John Wenger. A monetary gift from the Sunday School was presented by Donald Poe and Pastor Glenn Ginder presented gifts in money from the group present.

We were glad that the children of Brother and Sister Heisey and numbers of their kin and friends of the wedding day were present. After the program refreshments were served to about 125 who enjoyed the time of informal fellowship. Our prayers and well wishes follow Rev. and Mrs. Heisey wishing them many more years together.

DALLAS CENTER, IOWA

"Christian Youth in Today's World" was the theme for our Bible Conference, July 4. Dallas Center and Des Moines congregations united for this Conference with Rev. R. I. Witter, guest minister. Attendance was one of the highest in recent years.

Pastor A. A. Becker, Des Moines congregation, served as evangelist for our revival meetings in March. These services concluded with a communion service on Thursday of Holy Week.

The William Hoke family and the Joe Smith family spoke to us concerning mission work in India. Pastor Dohner shared in a baptismal service in Des Moines when the Smith children were baptized by their uncle, Rev. Bryant Mitchell, general superintendent of the Open Bible Churches.

Presently one of our missionaries, Lois Raser, is spending a period of time at home, a furlough from her work in Mexico.

Mrs. R. E. L.

CARLAND, MICHIGAN

Sunday, May 3, the youth from the Merrill congregation joined the youth of our congregation in a time of fellowship. In the evening a film, "In His Steps" was presented.

David McBeth, representing Messiah College, presented a delightful picture tour of the campus, Sunday evening, June 21. The Sunday previous, while Pastor Stickley was attending General Conference, Gerald Marquardt, a Pilgrim Holiness minister from Owosso brought a timely message.

Encouraging aspects of the work include: the addition of three new babies to our Sunday school families, increase in average attendance and offerings the second quarter of 1964, as compared with 1963; and remodeling of the church building, underway at the present time.

FREE GRACE, MILLERSBURG, PA., PLANS A BARN MEETING

Free Grace congregation is planning a Barn Harvest Meeting for 10:30 A.M., and 1:30 P.M., August 22, 1964, at the home of Earl S. Gantz, Millersburg, Pa. Speakers for the occasion are: John Rosenberry, C. N. Hostetter, Jr., and Charlie B. Byers. The pastor, Luke L. Keefer, extends a warm invitation for all who can be present for this unique type of service.

MOUNT CARMEL HOME NEEDS HELP

Do you like to cook? After September 1, there will be a need for a lady to do the cooking here at Mount Carmel Home. As the Lord leads in this type of a ministry, will you please get in touch with Albert E. Cober, 212 Maple Avenue, Morrison, Illinois.

SUCCESSFUL YOUTH CAMP AT ROXBURY, PA.

Three hundred thirty-four children and counsellors met at Roxbury Camp Grounds for the Annual Youth and Children's Camp of the C-2 Churches of Western Pennsylvania, June 22-25. The success of the camp was largely due to the able leadership of the camp director, Rev. John Rosenberry.

The teenagers had as their speaker, Rev. Paul Hill from the Mission in New York. Rev. Wilbur Benner and wife were in charge of the

children's group. Art craft was ably presented by Mrs. Jean Swartz, Iola Dixon and Mrs. Glen Hostetter. Craft work included the making of beautiful scarfs and bandanas for the girls and wishing well flower pots for the boys.

The music for the children was under the direction of Mrs. Paul Martin, pianist and Emile Replogle, song leader. Rev. Glen Hostetter was song leader for the youth and Carol and Linda Maurer served as pianists.

Of real interest to the camp this year was field day. Ribbons were awarded winners of 100 yard dash, ball throwing, high jump, javelin throw, shot put, etc. There was a request from the boys and girls for this to be repeated next year.

The C-2 pastors and wives served as counsellors assisted by Rev. and Mrs. Preston Parthemer from Harrisburg.

The dining room was in charge of Mrs. John Rosenberry and Mrs. Earl Lehman. Besides serving three delicious meals a day a delicious bed-time snack was provided each night. The campers took home with them pleasant memories of the ministry of these two ladies in the dining room.

The children's scratches, mosquito bites, ivy poison, nosebleeds, etc., were taken care of by the camp nurses, Miss Carol Maurer and Mrs. Roy Zook. The days went by so rapidly that one little boy said enroute home on the bus, "Why can't we stay till school starts?"

Bishop and Mrs. Charlie Byers ate with the group one evening. He expressed appreciation for the camp. Even though Brother Rosenberry has moved from the area he was unanimously chosen to be camp director again next year.

The most glorious aspect of the camp was the surrendering of hearts to Christ. A large number of children and young people came to an altar of prayer.

Mrs. Roy Zook

Births

GARLING—Raymond III, born June 9, 1964, to Mr. and Mrs. Raymond Garling, Jr., Montgomery congregation, Pa.

KAISER—Joyce Bernice, born June 26, 1964, to Mr. and Mrs. Clifford Kaiser, New Guilford congregation, Pa.

KELLER—Stephen Lane, born June 22, 1964, to Mr. and Mrs. Samuel Keller, New Guilford congregation, Pa.

MUSSER—Richard Kevin, born June 24, 1964, to Mr. and Mrs. William Musser, Montgomery congregation, Pa.

VANDERBENT—Larry Bruce, born July 6, 1964, to Mr. and Mrs. Bruce Vanderbent, Heise Hill congregation, Ontario, Canada.

WINGER—Timothy David, born March 15, 1964, to Mr. and Mrs. Ray Winger, Heise Hill congregation, Ontario, Canada.

Weddings

CARLSON-HOKE—Miss Anita Fay Hoke, daughter of Rev. and Mrs. William R. Hoke, Pleasant Hill, Ohio and Jon O. Carlson, son of Rev. and Mrs. Joel E. Carlson, Harrisburg, Pa., were united in marriage June 20, 1964. The ceremony was performed in the Bellevue Park Church, Harrisburg, Pa., with Rev. William Hoke, father of the bride and Rev. Joel E. Carlson, father of the groom, officiating.

ENSMINGER-HERB—Miss Lena Faye Herb, daughter of Mr. and Mrs. Frank L. Herb, Lebanon, Pa., became the bride of Mr. Ronald Ensminger, Annville, Pa., son of Mr. and Mrs. John E. Ensminger, June 20, 1964. The ceremony was performed in the Fairland Brethren in Christ Church with Pastor George E. Herb, and Pastor Frank L. Herb, Jr., brothers of the bride, officiating.

RIFE-HARMON—Miss Ruth Harmon, daughter of Rev. and Mrs. Vernon Harmon, Chambersburg, Pa., and Mr. Charles Rife, Jr., son of Rev. and Mrs. Charles Rife, Chambersburg, Pa., were united in marriage July 4, 1964. The ceremony was performed by the father of the bridegroom in the New Guilford Brethren in Christ Church.

Obituaries

BRECHBILL—Jesse Engle Brechbill, born near Air Hill Church, Franklin County, Pa., August 12, 1878, passed away at the Messiah Home, Harrisburg, Pa., July 14, 1964.

At the age of two he moved with his parents to Dickinson County, Kansas. He was converted at the age of 15 and baptized by Bishop Samuel Zook. He served as Sunday school superintendent at the Bethel Church in Kansas for ten years. From 1920 to 1925 he served as Secretary of the Home Mission Board. In 1924 he moved with his family to Grantham, Pa. For 26 years, 1924-1950, he served on the staff of Messiah College, most of this time as business manager.

He with his wife, Abbie, moved to the Messiah Home, Harrisburg, Pa., August, 1963. Surviving are his wife and the following children: Mrs. Clarence Musser, Grantham, Pa.; Ray Brechbill, Tenaflly, N. J.; Mrs. John Martin, Upland, California; Mrs. Earl Musser, Chomia, Northern Rhodesia, Africa; and Mrs. Harold Zercher, Waynesboro, Pa. One brother, Abram, Abilene, Kansas, and twelve grandchildren also survive.

He was a devoted Christian and a faithful supporter of the Church and its Christian education program.

Funeral services were conducted in the Messiah College Chapel, Grantham, Pa., with Dr. C. N. Hostetter, Jr., and Rev. Albert H. Engle officiating. Interment was in the Grantham Memorial Park.

HERR—Mrs. Mary E. Herr was born August 28, 1884, in Green County, Ohio, passed away at the Stouder Hospital, Troy, Ohio, July 20, 1964. She was converted at the age of 8 years and baptized at the age of ten when she became a member of the Brethren in Christ Church. She was a faithful and devoted member until her passing.

She was united in marriage to Rev. Orville B. Herr, November 21, 1906. They lived on the same farm near North Hampton for 58 years, presenting a spiritual lighthouse to the community. Sister Herr loved to testify for her Lord, using each opportunity to lift her voice in praise. Her prayer support will be missed by her family and friends, even though the influence of her prayer life lives on.

She is survived by her husband, four sons: Amor, Troy, Ohio; Millard, Cucamonga, California; Harold, Salem, Ohio; William, Laguna Beach, California; and two daughters: Mrs. Lester L. Haines, Englewood, Ohio, and Mrs. Jesse B. Dourte, Manheim, Pa. Also surviving are two sisters and 22 grandchildren. Mrs. C. W. Boyer, Dayton, Ohio, made her home with Rev. and Mrs. Herr during her teen-age years.

Funeral services were held in the Beulah Chapel Church, Springfield, Ohio. Rev. Dale

Ulery, Bishop Carl J. Ulery, Rev. William R. Hoke and Rev. Robert Williams officiated. Interment was in the Ferncliff Cemetery.

LESHER—Mrs. Stella Myers Leshner, 63 years, died at Greencastle, Pa., June 13, 1964. She was the daughter of the late Ambrose and Amelia Myers.

She was a faithful attendant of the Montgomery congregation, having accepted the Lord and joined the Brethren in Christ Church at an early age. She was active in the life and ministry of the congregation.

Surviving are two sons and two daughters: Rev. James Leshner, Fairfield; Marvin Leshner, Greencastle; Mrs. Richard Eberly, Greencastle; and Miss Verna Leshner, at home. Two brothers and three sisters also survive.

Funeral services were held at the Montgomery Brethren in Christ Church, Pastor Paul Hess and Bishop Charlie B. Byers officiating. Interment was in the adjoining cemetery.

MCC News

38 ATTEND THIRD MCC ORIENTATION SCHOOL

AKRON, PA. (MCC)—Thirty-eight individuals, 3 Brethren in Christ, attended the Mennonite Central Committee's third orientation school in 1964 from June 23-July 12.

John S. Bert, Jr., RD 1, Newburg, Pennsylvania, is undertaking a Pax assignment at the CCSA operated Henchir Toumghani Farm in northern Algeria. He will participate in farming demonstrations. Bert is a graduate of the Shippensburg Area Joint Schools and has attended Messiah College, Grantham, Pa., for two years.

He is a member of the South Mountain Chapel, Shippensburg, Pa. His parents are Mr. and Mrs. John S. Bert, of Newburg.

Althea R. Engle, daughter of Mr. and Mrs. Jacob E. Engle, RD 2, Conestoga, Pa., will be a relief worker in Greece for the next two years. She graduated from Goshen College in 1963 with a major in Home Economics. Miss Engle taught Home Economics for one year after graduation at Solanco High School, Quarryville, Pa. She is a member of the

Caroline Street Brethren in Christ Church, Lancaster, Pa.

Gaius B. Hershey, R. R. 3, Troy, Ohio, will be counselor and director for the next two years at the Weirhof Private School, Mannheim, Germany. Before entering Pax, Hershey attended Wheaton College and Ohio State University. He is a member of the Pleasant Hill Brethren in Christ Church, Pleasant Hill, Ohio. His parents are Mr. and Mrs. Clayton

Hershey of Troy.
(Continued on page sixteen)

World Missions

Africa

General Superintendent's Residence: *P. O. Box 711, Bulawayo, Southern Rhodesia, Africa*
Bishop and Mrs. David E. Climenhaga
Miss Velma R. Brillinger

SOUTHERN RHODESIA

Bishop's Residence: *P. O. Box 711, Bulawayo, Southern Rhodesia, Africa*
Bishop and Mrs. David E. Climenhaga

Financial Secretary: *P. O. Box 1219, Bulawayo, Southern Rhodesia, Africa.*
Rev. and Mrs. Chester R. Heisey

Matopo Book Room: *P.O. Box 554, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Donald Zook

Matopo Mission: *Private Bag 191T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Jacob R. Shenk
Rev. and Mrs. Mervin A. Brubaker
Mr. and Mrs. Robert T. Mann
Miss Miriam G. Frey*
Ronald L. Garling*
Miss Nancy J. Kreider
Miss Erma G. Lehman
Miss Dorothy M. Martin
Miss Eva Mae Melhorn
Miss Eva Mae Peters

Matopo Outstations: *Private Bag 225T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Kenneth A. Bulgrien

Mnene Mission Hospital: *Mnene, Via Belingwe, Southern Rhodesia, Africa*
Dr. and Mrs. Robert K. Worman

Mtshabezi Mission: *Private Bag 102M, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Glenn C. Frey
Mr. and Mrs. Lyle L. Rosenberger*
Miss Anna J. Graybill
Miss Miriam L. Heise
Miss Ruth E. Hock
Miss Erma R. Mann
Miss Mildred E. Myers
Miss Edna M. Switzer

Mtshabezi Mission Hospital: *Private Bag 101M, Bulawayo, Southern Rhodesia, Africa*
Dr. and Mrs. J. Myron Stern
Miss Ruth N. Gettle*
Miss Evelyn R. Noel

Mtshabezi Outstations: *Private Bag 102M, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. George E. Bundy

Phumula Mission: *Private Bag 188T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. J. Robert Lehman

Phumula Mission Hospital: *Private Bag 188T, Bulawayo, Southern Rhodesia, Africa*
Dr. R. Virginia Kauffman

Wanezi Mission: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Albert R. Harvey
Rev. and Mrs. Carl V. Ginder
Miss Mary C. Engle
Mr. Elwood D. Heisey*
Miss Martha L. Lady

Wanezi Bible Institute: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Titus M. Books
Rev. and Mrs. Fredric L. Holland

Wanezi Outstations: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Joseph H. Ginder

Youngways Hostel (for missionary children):
40 Leander Avenue, Hillside, Bulawayo, Southern Rhodesia, Africa
Rev. and Mrs. Ira M. Stern
Miss Donna Zook*

NORTHERN RHODESIA

Bishop's Residence: *P. O. Box 115, Choma, Northern Rhodesia, Africa*
Bishop and Mrs. J. Earl Musser

Choma Secondary School: *P. O. Box 139, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. A. Graybill Brubaker
Miss Anna L. Kettering
Mr. Stephen S. Fisher*

David Livingstone Teacher Training College: *Private Bag 1, Livingstone, Northern Rhodesia, Africa*
Rev. and Mrs. Lamar F. Fretz
Miss Ruth T. Hunt
Miss Fannie Longenecker

Macha Mission: *Private Bag 11xc, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. George K. Kibler
Miss Lona S. Brubaker
Miss Dorothy J. Gish

Macha Mission Hospital: *Private Bag 11xc, Choma, Northern Rhodesia, Africa*
Dr. and Mrs. Alvan E. Thuma
Miss Mary E. Heisey
Miss Shirley A. Heisey

Nahumba Mission: *P. O. Box 173, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. H. Frank Kipe
Mr. Stanley H. Winger*
Mr. James R. Shelley*

Sikalongo Mission: *P. O. Box 131, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. Keith D. Ulery
Miss Gladys I. Lehman

*1-W and voluntary service

India

Saharsa Mission: *P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India*
Miss Esther G. Book
Miss Erma Z. Hare

Barjora Mission: *P. O. Barjora via Tirbeniganj, District Saharsa, Bihar, India*
Rev. Arthur L. Pye, Acting Field Superintendent
Mrs. Arthur L. Pye

"Edgehill," *P. O. Landour, Mussoorie, U. P., India*
Miss Verna W. Gibble (in language school)

Madhipura Mission: *P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India*
Dr. and Mrs. Lowell Mann
Miss Mary Jane Shoalts
Miss Leora G. Yoder

Banmankhi Mission: *P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India*
Rev. and Mrs. Harvey Sider (residence)

Purnea Mission: *P. O. Purnea, N. E. Railway, District Purnea, Bihar, India*
Rev. and Mrs. Harvey Sider

New Delhi: *A29 Kailash Colony, New Delhi, India, c/o Miss Gulabi McCarty*
Rev. and Mrs. Allen S. Buckwalter
Rev. and Mrs. Joseph B. Smith

Woodstock School, *P. O. Landour, Mussoorie, U. P., India*
Miss Mary E. Stoner

Japan

11 Tokaichi, *Hagi-shi, Yamaguchi-ken, Japan*
Rev. and Mrs. Marlin E. Zook

1179 Higashi Fukagawa, *Nagato-shi, Yamaguchi-ken, Japan*
Rev. and Mrs. Doyle C. Book

33-21 1 Chome, *Shinmachi, Fuchu shi, Tokyo To, Japan*
Rev. and Mrs. John W. Graybill

Cuba

Cuatro Caminos, Habana Province, Cuba
Temporarily Displaced: Rev. and Mrs. Howard Wolgemuth, Box 111, Grantham, Pa.

Missionaries on Furlough

Miss Beulah Arnold, 123 Walnut Street, c/o Travis Knifley, Campbellsville, Kentucky

Rev. and Mrs. Alvin J. Book, c/o Christ Frey, R. 1, Abilene, Kansas.

Miss F. Mabel Frey, 2001 Paxton St., Harrisburg, Penna.

Miss Edna E. Lehman, c/o Miss Florence Lehman, Route 9, York, Pa.

Miss Edith E. Miller, c/o Joe D. Miller, 301 Mill Street, Williamsville, New York

Rev. and Mrs. Peter A. Willms, 1496 N. First Ave., Upland, Calif.

Brethren in Christ Personnel Serving Under and Supported by Other Organizations

Miss Shirley Bitner, H. 29 Kailash Colony, New Delhi 14, India. (YFC, Regions Beyond Missions)

Mr. and Mrs. David Carlson, c/o Trans World Radio, Box 141, Monte Carlo, Monaco (Trans World Radio)

Miss Hazel P. Compton, Broadwell Hospital, Fatehpur, U. P., India (Women's Missionary Union)

Miss Anna R. Engle, 10 Devenish Court, Devenish St., Sunnyside, Pretoria, South Africa (Evangelical Alliance Mission)

David William Vanderbent, CCSA, Commune Mechira, par Chateaudun de Rummel, Dept Constantine, Algeria (Mennonite Central Committee)

Miss Lois Raser, El Salvador, Zaco, Mexico

Miss Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (Mexican Evangelistic Mission)

Mr. and Mrs. Norman Wingert, B.P. 461, Usumbura, Burundi, Africa (World Relief Commission)

Mr. and Mrs. Carl Wolgemuth, c/o E. W. Hatcher, Ixtapa, Chiapas, Mexico (Wycliffe Bible Translators)

Contributions to World Missions

send to:

BRETHREN IN CHRIST WORLD MISSIONS
P. O. Box 171
Elizabethtown, Pa.
Telephone 717-EM 7-7045

Contributions to Missions in America

send to:

Andrew Slagenweit
West Milton, Ohio

Contributions to Peace, Relief and Service Committee

send to:

Clair Hoffman, 320 S. Market Ave., Mt. Joy, Pa.

Other groups represented are as follows:

Evangelical Mennonite Brethren 1; General Conference Mennonite 13; Independent Mennonite 1; Mennonite Brethren 2; Mennonite Conference 17; Methodist 1.

NIIGATA IN JAPAN HIT BY SEVERE EARTHQUAKE; JAPAN DISASTER RELIEF COMMITTEE RESPONDS TO NEED

TOKYO, JAPAN (MCC)—Niigata on the northwest coast of Honshu Island was hit on June 16, 1964, by a severe earthquake, the second largest in Japan's history.

Carl Beck, newly appointed Mennonite Central Committee peace representative replacing Ferd Ediger, is chairman of the Disaster Relief Committee of the Japan Council of Evangelical Missions. He spent almost an entire month in Niigata directing disaster service operations. In the disaster zone he lived in a communal tent with 15-20 men; directed work projects and clothing distributions; supervised the purchase and distribution of foam mattresses and blankets; and oversaw the movement of supplies from Tokyo to Niigata.

Shortly after the quake struck, Beck sent informative letters to the editors of four major newspapers and made an emergency appeal through JCEM and Disaster Relief Committee channels. The response was immediate.

Using \$400 from MCC funds advanced to the Disaster Relief Committee, Beck and his assistants quickly opened soup kitchens in Niigata's refugee centers. Meanwhile, money, food, clothing, and workers began to pour in. Two large tents, loaned by the Japan Evangelical Mission, were set up to house the workers and to provide kitchen and storage facilities.

Beck reports that altogether they received over a million yen (362 yen = \$1), a ton of canned goods, and seven tons of clothing. Volunteers contributed 315 man-days of hard labor cleaning out post-flood filth and debris, draining areas sunk below sea level, distributing goods, and running emergency rescue operations.

The cash was used to buy 352 foam rubber mattresses and 327 wool blankets. These were presented to the 350 families hardest hit by the disaster. They had lost their homes through the initial shocks of the quake, then by the flood of water, and finally by a river of flaming oil which fanned out over the water.

News Items

WORLD GOSPEL MISSION PLANS CONVENTION

The World Gospel Mission will hold its annual National Convention, October 14-18, 1964, in the Christian Tabernacle, 4301 Cleveland Avenue North, in Canton, Ohio. Dr. George R. Warner, President of the organization, will preside.

The World Gospel Mission is both international in scope and interdenominational in character. The personnel includes 240 missionaries serving in 15 areas of the world. A number of these missionaries, on furlough, will speak at the convention.

BAPTISMS OF CHILDREN WANE IN EAST GERMANY

BERLIN (EP)—In some areas of East Germany upward of 75 per cent of children born to Protestant parents have not been baptized, according to reports from Evangelical sources reaching the city's western sector.

Promotion of atheism by the Communist regime, fear of government reprisal, and a

lack of "qualified godparents" are cited as the principal reason for the drastic reduction in the number of baptisms reported by Evangelical Churches in the Soviet Zone.

Godparents are hard to find in East Germany. Because of the state's repression of religion, friends, even relatives, have been hesitant to act as godparents.

ROBERT S. KREIDER ELECTED PRESIDENT OF BLUFFTON COLLEGE

Dr. Robert Stanford Kreider was elected fifth president of sixty-four year old Bluffton College at a special meeting of the College Board of Trustees, July 14. He will succeed Dr. L. L. Ramseyer on August 1, 1965. Dr. Ramseyer will have served as president for 26 years when he retires from office.

As president, Dr. Kreider will take charge of a college which has over 500 full-time student and 44 faculty members. In responding to the election he stated, "We are grateful for the trust and sobered by the responsibility placed in us by the Board of Trustees. We have found deep satisfaction in our association with Bluffton College. The college has been built on sound and solid foundations. We look forward with expectation to this next period in Bluffton's history—facing a host of new challenges in higher education and continuing in the task of seeking to fulfill our mission as a college."

COLUMBUS, OHIO—The magnificent response of young people to Billy's invitation to commit their lives to Christ during the recent San Diego Crusade strengthened the evangelist's beliefs that youth awaits only a properly presented challenge to decide for Christ. At his request, based on the San Diego experience and on his meetings in scores of colleges and universities, a third youth night was added to the Central Ohio Crusade, in addition to the two originally planned.

On the two youth nights in San Diego the number of inquirers represented 5.79 and 7.78 per cent of the audience respectively. These percentages compared with an average response of 2.44 per cent in 139 Crusades in various parts of the world.

"CROSSROADS CRUSADE" IN JAMAICA

For two concentrated weeks in June, Mennonite Hour evangelist, B. Charles Hostetter, and the broadcast quartet "good-news'd" the Gospel across the island of Jamaica.

And the people came to hear. Many walked miles, often standing hours, to know the love of God for them and discover His delivering, saving power.

The Team went to the people, in an exhausting schedule of 25 services in 25 different locations in 16 days. They were held at country crossroads, city market squares, town halls, main intersections, churches, and in open fields.

"We didn't aim for thousands," said Hostetter, "not in these places. We expected crowds from three to five hundred, and many times got more."

22,000 AT GRAHAM CRUSADE OPENING IN COLUMBUS

COLUMBUS, OHIO (EP)—A crowd estimated by Jet Stadium officials at 22,000 thronged the stadium July 10 for the opening of the Billy Graham Central Ohio Crusade.

Jet Stadium normally seats 19,000, but 6,000 chairs had been added to the seating capacity

and many persons preferred to sit on the grass of the outfield. The first ten rows of fixed seats were virtually filled two hours before the service began at 7:30 p.m.

The Crusade continued through July 19, with two services on the final day, at 2:30 and 7:30 p.m. Monday, Thursday and Saturday, July 13, 16, and 18, were designated as Youth Nights. The opening service was televised and will be shown over more than 200 stations in the early part of September.

The audience that overflowed Jet Stadium on opening night included 154 group delegations of at least 20 persons each from 87 communities outside Columbus.

EDITOR URGES SOUTHERN BAPTISTS TO LEAD RIGHTS IMPLEMENTATION

DALLAS (EP)—Dr. E. S. James, editor of the *Baptist Standard*, said here that Southern Baptists should take the lead in implementing the new Civil Rights Act.

He said that "every Christian is obligated to obey the demands of every law unless it contravenes his obligations to God."

"As the largest group of Christians in the South," said Dr. James, "Southern Baptists should immediately take the lead in implementing the demands of the new law. If they do not, this may be their last chance to be the determining voice of the Southland."

The editor of the largest (350,000 circulation) of the 28 Southern Baptist weekly newspapers said he did not regard the civil rights bill as "perfect."

He held that it was "evident that without some such law some areas would have refused to comply with the Court decision for another 50 years. Now that Congress has spelled out the meaning of human rights, the opponents can no longer deny that the majority has spoken."

COURT TESTS COULD LONG DEFER "HAZARD" LABELS ON CIGARETTES

WASHINGTON, D. C. (EP)—Rep. Oren Harris (D-Ark.), chairman of the House Commerce Committee which is conducting hearings on anti-smoking legislation, said court tests could delay for as much as six years the labeling of cigarettes as hazardous to life.

He gave the estimate following the Federal Trade Commission's announcement of the new advertising regulation. Beginning Jan. 1, the directive said, all cigarette packages must describe the contents as health hazards which could lead to death.

After July 1, 1965, all cigarette advertising, written, oral and photographic, must give similar warning to the public.

CHURCH OF THE BRETHREN ELECTS LAYMAN MODERATOR

LINCOLN, NEB. (EP)—For the first time since the Church of the Brethren was established in the U.S., beginning in 1719, the denomination will have a lay moderator in 1966-67.

Named to the Church's highest elective office at its annual meeting here was Dan West of Middlebury, Ind., a former member of the Brethren General Brotherhood Board.

Mr. West, prominent in peace and relief work, is credited with originating the idea for the Heifer Project, established in 1944 to distribute livestock and poultry to needy people overseas. The Heifer Project operates as a non-sectarian, non-profit agency financed by voluntary contributions.

Greenham, Pennsylvania
Mennonite College
The Archives

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